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Serving the Diocese of San Angelo, Texas

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Msgr. Larry Droll, left, and U.S. Federal District Judge Robert Junell, at the first 'Red Mass.' Story/Page 10

'Why Catholic?' series begins in diocese

The first six-week season of Why Catholic begins this month at parishes throughout the Diocese of San Angelo. The program is described by Sister Hilda Marota, Director of Education and Formation for the diocese, as "an adult catecheti-

cal and evangelization program." It was approved by the bishop and affirmed by deans around the diocese.

"Not every parish is participating but a large number are," Sister Hilda said. "To those who attend, it will provide a renewal

of faith or a discovery or enrichment of your Catholic faith."

If you believe in God, think you believe in God or aren't sure what you believe, "Why Catholic" is for you.

To learn more, contact your parish office.



Knock at the Door Bishop Pfeifer, at the door of Midland's Planned Parenthood, following a Mass for the Unborn in Midland, Sept. 9. Photos/Pg. 7

Benedict inadvertently sends anger through Muslim world

By Jimmy Patterson
Editor

It's been nearly a month since Pope Benedict XVI delivered his now infamous speech which angered Muslims around the world. Recalling the words of a 14th-century Byzantine emperor who said the prophet Mohammed had brought "things only evil and inhuman."

Benedict's speech, not a homily or address, was delivered at the University of Regensburg in Germany and his topic was on faith and reason, according to San Angelo Bishop Michael D. Pfeifer.

(Please See MUSLIMS/9)



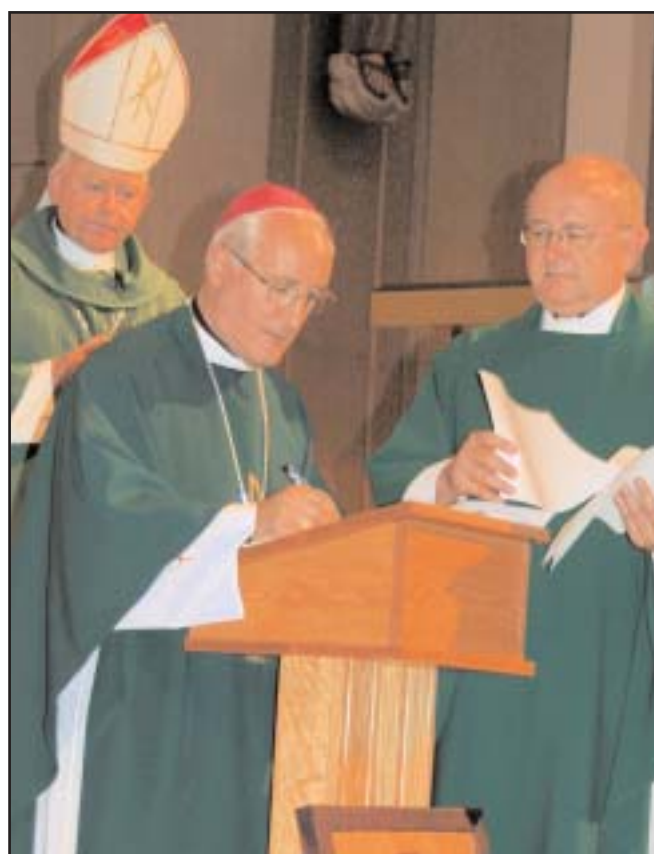
Catholics to celebrate clergy on Priesthood Sunday, October 29

Catholics across the country, including the 80,000 plus that worship in the Diocese of San Angelo, will gather to honor and show support for their priests with prayer and celebration Sunday, October 29. The last Sunday of October is traditionally the day set aside for Priesthood Sunday.

"This day is meant to encourage our people to

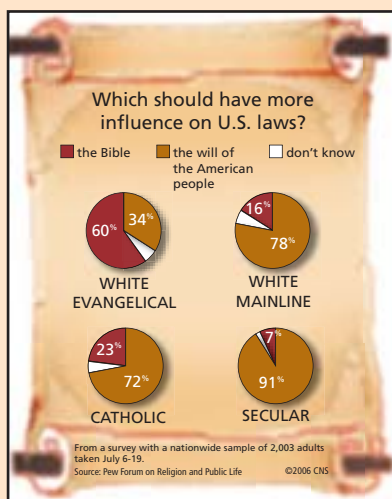
appreciate the beautiful gift of the priesthood that Christ left our Church, which is intimately connected to the Eucharist" said San Angelo Bishop Michael D. Pfeifer. "The emphasis on this special day focuses on the priesthood through liturgy, discussion and recognition. There is an integral connection between

(Please See PRIESTHOOD/14)



Partnership Continues

Bishop Angel Garachana of San Pedro Sula, Honduras, signs a letter from the bishops of San Angelo, Tyler and San Pedro Sulas, Honduras, on September 10, as Bishop Pfeifer, left, and Msgr. Larry Droll look on. Additional coverage, Pg. 5



Numbers ...

Most Catholics and mainline Protestants believe the will of the American people should have more influence on U.S. laws than the Bible. (CNS graphic/Emily Thompson)

Stanton's St. Joseph to have 125th anniversary

STANTON -- St. Joseph's Catholic Church parishioners and friends will celebrate the church community's 125th birthday Saturday and Sunday, Nov. 4-5. Bishop Michael Pfeifer, will celebrate Mass at 4 p.m., Nov. 5 in honor of the first Catholic church that was built between El Paso and Fort Worth in 1881. Mass will be celebrated on the grounds of the convent in Stanton. The Most Rev. John Yanta, Bishop of Amarillo, is also expected to be in attendance at the celebration and Mass. See story, Page 10

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From the Bishop's Desk

The Eucharist is the end of a journey of reconciliation

By Bishop Michael Pfeifer

To help us enter more fully into the Year of Reconciliation of our diocese, I share in this article some of my thoughts and some reflections on Reconciliation, the reception of Holy Communion at Mass, and morality which are taken from the working document of the Synod of Bishops on the Eucharist that was held in Rome in October 2005.

The Communion

The General Instruction of the Roman Missal recommends that "the faithful who are properly disposed" receive holy communion. The proper disposition comes from discerning that the body of the Lord is not ordinary bread but the bread of life for those who are reconciled to the Father. Just as sharing an ordinary meal presupposes good relations, so the eucharist is the sacrament of those reconciled. The eucharist is the end

(Please See BISHOP/3)



Bishop Pfeifer

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mitting letters.



From the Editor

Sealed with a miss -- two years in a row no less

By Jimmy Patterson

Yknow, sometimes we mess up. Dad
always said the best way to handle it
is to just come clean and move on.



Patterson

Such is the case here. We
are (read 'I am') not
immune from the mistake at
the Angelus, but I try.

For two Septembers, *The
Angelus* has featured a
Parish Directory providing
church names, phones and
addresses as well as Mass
times and pastor names.

The information is simply transferred from
the diocesan directory into *The Angelus*, so
when there is something incorrect it reflects
on all of us but frankly, mainly the paper.
And that's fine, we all make mistakes.

Fortunately, we (I) have only received
one phone call about inaccuracies in the
directory published here.

Actually, I did receive a second call. But
it had nothing to do with the Mass listings.
It had to do with the seal you find on the
front of the directory printed in the
September issue.

But the Seal I have used twice now is
not actually Bishop Pfeifer's seal, it is the
seal of Pope Benedict. According to my
friend Fr. Maury Voity, quite knowledge-



Bishop
Pfeifer's
Seal, left,
and the
Seal of
Pope
Benedict
XVI, right.



able in such matters, the seal is not permit-
ted to be used except when it accompanies
the pope or one of his writings.

No doubt some of you recognized that.
Being a lay person, I didn't. Given the current
world situation, I hardly expect to receive a
letter of reprimand from Pope Benedict or his
secretary. But it's a mistake nonetheless and I
am grateful it was brought to my attention.
Next year, we'll (I'll) use the Seal of the
Diocese of San Angelo. I have printed both
above so you can see the difference.

*Pope Benedict XVI's shield contains
symbols he had already used in his arms
when he was Archbishop of Munich and
Freising, and subsequently as Cardinal.*

*The image of a bear carrying a pack is a
reference to a legend of Saint Corbinian. It
is said that when Corbinian was crossing
the Alps to bring important letters to Rome,
a bear attacked and killed his horse.
Corbinian rebuked the bear and command-
ed it to bring the letters the rest of the way.
(Source: Commonweal)*

Bishop Pfeifer's seal contains items
important to him as well, such as the Lone
Star as well as ...

On the subject of erring, I do admit in
all seriousness that there have been a cou-
ple of occasions in which I have missed
publishing your parish's annual festival.
For that I truly regret. Many of these festi-
vals are the main fundraiser parishes have
and missing an opportunity to publicize
the event for the entire diocese to see is
unfortunate and I apologize.

Next spring, the Angelus will publish
clearer guidelines for festival submissions.
The way we have begun to group the festi-
val announcements in the same area has
proven to be popular and helpful, I hope.
Next year, it is my hope to encourage all
to begin publication of their parish festival
a full two issues prior to the festival so
that sufficient announcements can be pub-
lished as equally as possible.

Finally, if you have sent me items that have
not been published, most likely it is because
of space restrictions. Some months we need
a lot of copy, other months we are tight. I
hope to get to all your submissions sooner or
later but until then, please bear with me. It is
my sincere hope that you continue to enjoy
and benefit from *The Angelus*.

-- JimmyLPatterson@grandecom.net

DIOCESAN BRIEFS

Czech Heritage Month

October is Czech Heritage Month.
Bishop Pfeifer asks also remember the
Czech people in our diocese and all Czech
people in your prayers during this month.

Theology on Tap

Tapping into Meaning: A program
designed for young adults (ages 18-35)

Thursday Nights, 6-7:30 PM

El Mejor Restaurant

1911 S. Bryant San Angelo, TX

October 12

*How does one begin reconciling broken
relationships?*

Let's tap into it's meaning and find out.

Presenter: Rev. Hugh Wade

October 19

Advocacy: Voices for the voiceless

Presenter: Kris King, WTOS

For more information call Sister Adelina
Garcia at 325-651-7500 Theology on Tap
copyright 2000 by the Young Adult Ministry
Office of the Archdiocese of Chicago. 312-
466-9473, 711 W. Monroe, Chicago, IL 60661

Charismatic Day of Renewal

"Fresh Fire!", Diocesan Charismatic Day
of Renewal, is scheduled for **Saturday,
October 14**, at the Sacred Heart Cathedral
Gym in San Angelo. Registration and Praise
begins at 8 a.m. Talks begin at 9 a.m. - 4
p.m. Mass at 5 p.m. Healing Prayer Session
from 7-9 p.m.

Lunch is provided. The presenter will be
Greg Trainor, founder of the Holy Spirit

Missionary Assoc., West Palm Beach,
Florida. Greg and his wife, Lydia, have four
children. Since 1986, they have worked full-
time preaching the gospel throughout the
United States, the former Soviet Union,
Eastern Europe and Cuba. Greg, a gifted
evangelist, preacher and teacher, has given
talks at major conferences throughout the
world. All are invited!

Diocesan Jr. High Youth Day

Saturday, October 21, 2006

10 a.m. - 7 p.m.

San Angelo Convention Center

After September 22 - \$18

(includes registration, supper and dance)

El Santo Nino de Atocha

The Statue of El Nino de Atocha will visit
Our Lady of San Juan in Midland, 7 a.m.-7
p.m., **October 24-26**. The statue originated in
Spain when the Moors invaded the town of
Atocha. Following a battle, the victorious
Moors held many Christians captive and pre-
vented adult villagers from visiting prisoners. A
child appeared one day dressed as a pilgrim
carrying food and water. The Moors allowed
the child to bring food and water each day.
The prisoners were fed but the basket and
gourd remained full. The child was not known
to the Christians nor to the Moors and the
people decided the child Jesus, disguised as
a pilgrim, and come to their rescue.

Bishop Michael Pfeifer will celebrate Mass
Thurs., Oct. 26, at 6 p.m., with a procession.
For more information, call 432.570.0952.

San Pedro Sula Collection

The annual special collection for the
Diocese of San Pedro Sula and ministries
and parishes in that diocese will be taken
up **November 4-5, 2006**. The special col-
lection began as a response to Hurricane
Mitch, which devastated Honduras in 1998
like Hurricane Katrina hit the Gulf Coast in
our country last year.

The collection continues to assist the
Diocese of San Pedro Sula, its ministries
and parishes to spread the Good News of
Jesus Christ to the people of the area, to
build the structures needed for parishes and
religious education, and to serve the poor.

All of the funds collected in this special
collection are sent to Honduras. The dioce-
san bishop, Most Rev. Angel Garachana,
CMF, has written to express his gratitude to
all who have been so generous in assisting
our partner diocese through their contribu-
tions to this collection.

For more information, contact Msgr. Larry
Droll at 432-682-6303.

St. Joseph's Brick Garden

Graduates and ex-students of St. Joseph
School are invited to buy a brick which will be
placed in the area in front of the school build-
ing. The cost is \$25 per brick with one, two or
three lines for your name and other informa-
tion you choose. Contact Iris Dankworth at
325-442-3531, Dennis and Joan Lange at
325-468-2061, or John Multer at 325-658-
1655.

BISHOP: Eucharist the end of the journey of reconciliation

(From 1)

of a journey of reconciliation with God and the church through the sacrament of penance.

In this way Christ's compassion is manifested in the saving of souls, the supreme law of the church. After reconciliation through the sacrament of penance and the return to the state of grace, the communion rite is the immediate preparation for holy communion. More emphasis should be given to the importance of the grace of the sacrament as a good never to be denied to anyone who is properly disposed. The necessary conditions are amply set forth in the canonical and liturgical norms; there is no need to add others.

Preparation for holy communion is necessary because approaching the Lord requires a pure heart. Indeed, we ought to examine ourselves to see if we have the proper dispositions. In this regard, an appropriate catechesis should emphasize the power of the eucharist to pardon venial sins. Indeed, receiving holy communion with a contrite heart brings the grace of the Holy Spirit, which can be of assistance in overcoming temptations and in bearing witness to the Christian life, oftentimes in unfavorable circumstances.

The Our Father prayer is also a great motivation for reconciliation, since in it we ask to be purified of sin and delivered from the Evil One and to be forgiven by our merciful Father who empowers us to forgive others.

The eucharist is the sacrament of peace, realized after our celebration of the sacrament of penance that reconciles us to God and our neighbor. This sacrament makes real the grace conveyed in the risen Lord's greeting, "Peace be with you!" (Jn. 20:19). The sacrament of the eucharist also provides believers with the grace needed to live a good moral life and put the spirit of the Beatitudes into practice, particularly the Beatitude proclaimed by Jesus Christ:

"Blessed are the peacemakers."

The faithful ought to rediscover the eucharist as the dynamic force of reconciliation and peace with God and others. In today's world, with its many divisions and differences, Christians would do well in gathering around the table of the Lord to rediscover their common roots, which are found in him.

Assisted by the word of God and the homily of the celebrant, the faithful will grow in faith, hope and charity and receive comfort through prayer, reflection and adoration. In this way they can greater commit themselves to their duty of building a better world, increasingly more just and peaceful. They are to consider well the various choices made in political and social areas so that their life does not contradict the basic norms of the Gospel, which underlie the church's social teaching. This aspect of the eucharist is not always understood, thereby creating conflicting attitudes that become a source of contradiction and scandal between persons and communities. In the reconciliation of her members the church celebrates and worships the eucharist as the sacrament of holiness, the sign of unity and the bond of charity.

There is a close relationship between the eucharist and the moral life, as there are moral duties that flow from the reception of holy communion. Too many Catholics receive this sacrament without having sufficiently reflected on their moral state in life—on the need for reconciliation, on the need to bring their moral life in accord with the gospel and the teaching of the church. Some receive communion while denying the teaching of the church or publicly supporting immoral choices in life such as abortion without thinking that they are committing an act of great personal

(Please See BISHOP/15)

Midland's Helping Hands damaged by storm

"All of a sudden you could feel the whole building shake really hard – and then all of the ceiling tiles down one part of the building – probably 30 feet by 20 feet — just raised up and came back down. And then you could hear the top of the tin roof being torn off."

Helping Hands of Midland store manager Vic Brenon described how a microburst destroyed the roof of the benevolent agency's building at 1301 Brinson on Thursday, August 31.

It happened quickly – in just a few minutes the storm struck and the 60+ mph winds ripped an estimated 15,000 pounds of roof off of the structure and deposited it in a pile in the yard just north of the building. The accompanying rain wreaked havoc inside the building, as clothing, toys and winter items stored on the upper level of the building were soaked and ruined.

Work crews of this all-volunteer organization worked endless hours throughout the weekend to salvage as much as they could of merchandise inside the store. The tarp that was laid over the ruined roof held back little of the rain that fell continuously throughout the weekend. Shop vacs ran tirelessly to soak up as much of the water as possible, and bucket after bucket of mopped up rainwater was dumped.

Water also leaked through the top floor into the agency's offices, however, luckily, none of the office equipment or computers were damaged.

The thrift store closed on Friday and remained closed until Wednesday morning.

"Fortunately our Helpline was not damaged by the rain and our caseworkers were able to maintain contact with those needing help," said executive director Mary Hardin. "Our work in that area continued on 'business



A freak storm that passed through Midland August 31 completely blew the roof off of Helping Hands, a Catholic-sponsored charitable organization in Midland. No one was hurt, but damage to the building was extensive and water damage was reported throughout the building.

as usual.' But the loss of revenue for the three operating days that we were closed is pretty devastating to us. We rely on that income to help the needy with their rent, utility, medical bills and food."

Brenon affirmed that the losses would be felt for quite a while. "Our toys for Christmas are pretty much gone. I don't know how we'll be able to make up for all that we lost. We provide toys for approximately 250 kids each Christmas. Here it is September, and we're having to start all over. We weren't able to save very many of our winter coats and jackets either. I just don't know how we're going to be able to take care of all of the people who depend on us. I feel really bad about that."

If you would be interested in helping out in any capacity, please call 528-6265.

Be kind and compassionate to one another

By Bishop Michael Pfeifer, OMI

As we continue through the special Year of Reconciliation, we should all make a new effort to become compassionate and forgiving. A guiding light for the rest of this Year of Reconciliation is given to us by St. Paul: "Be kind to one another, compassionate, forgive one another as God has forgiven you in Christ." (Eph.4:32)

Because we are all sinner, because we have all failed, we all want and need God's compassion and forgiveness as manifested to us in Christ who gave his very life for us on the cross to take away our sins and to bring us God's mercy and forgiveness. In turn, we are called to be kind and compassionate toward one another and to for-

give others as Christ has forgiven us. Simply put, this means that we are willing to show mercy to those who may have offended us as God has shown us mercy even when we have offended God.

Mercy means to welcome others as they are, not as we would like them to be. It means expanding our hearts so that we are capable of loving all people, with all their differences, limitations, and problems.

The inspired Paul tells us, "To forgive one another as God has forgiven us in Christ."

Forgiveness means to see the other person always with new eyes. It means not remembering the offenses that might have been committed against us, but covering everything over with love, in imitation of God who

forgives and forgets.

True peace and unity can be attained when kindness, mercy and forgiveness are lived not only by people individually, but also by people coming together in community.

Our great example of mercy and compassion is Christ. To show us God's compassion and forgiveness, Christ became one of us. He lived our life, and he took upon himself our sins, and gave his life in love for us to the extreme of dying like a criminal on the cross. Christ is God's compassion and forgiveness for all of us.

May we strive during these final months of this Year of Reconciliation to "be kind to one another, compassionate, forgiving one another as God has forgiven us in Christ." (Eph.4:32)

Making sense of bioethics: Guilt-Free Pluripotent Stem Cells?

Editor's Note: Rev. Tadeusz Pacholczyk, Ph.D will, effective with this issue of the Angelus, begin writing a bioethics column for the diocesan newspaper.

By Rev. Tadeusz Pacholczyk, Ph.D



Pacholczyk

"Much ado about nothing" could describe the recent hype and flurry of news reports about an "ethical" way to get stem cells out of a human embryo without harming that embryo. Scientists have proposed pulling off one of the eight cells of an early embryo in order to create stem cells, while allowing the seven remaining cells to continue developing into a baby. On first hearing, the proposal sounds attractive to many. Scientists from a small biotech company called Advanced Cell Technology published a paper in the journal *Nature* in August, 2006, describing the technique. They implied that they

had done the procedure and that the embryos they used for biopsy had survived. Following public scrutiny of their claims, however, it came to light that none of the 16 embryos they operated on actually ended up surviving. Importantly, even if the experiment had worked, and even if all the embryos had survived, the approach would still sputter and stall in ethical terms because young humans would end up being directly subjugated and violated in laboratory settings, in order to mine their desirable cells and parts. The quest for "guilt-free stem cells" is certainly a good one, but the so-called "embryo biopsy" approach to generating embryonic stem cells fails to deliver. More importantly, other new techniques which rely either on *de-differentiation* or on the use of *germ cells* offer genuinely novel ways to get stem cells without any ethical objections at all.

The "embryo biopsy" approach fails to deliver because of at least four serious moral objections:

1) A non-therapeutic intervention is performed on a human embryo. At least 10 percent of its body mass is removed for

research, not for purposes of treating that specific embryo-patient for a known medical condition. The embryo is instead employed as a starting source for harvestable raw materials, in a gesture that reduces young humans to commodities or manipulable products.

2) Embryonic humans should not be generated in laboratory glassware. They do not belong inside test tubes or Petri dishes. The only fitting home for human embryos is in the warmth and shelter of their mother's womb, not in the open lights of the laboratory where they can be prodded, invaded and violated.

3) In order to get the single cell that is removed out of the embryo to turn into a stem cell, scientists have to "coat" it with a layer of human embryonic stem cells (taken from another, previously destroyed, human embryo). Thus, the procedure still relies on the prior destruction of young humans.

4) The extracted single cell may itself be *totipotent*, that is to say, it may be a new human being, now able to grow into an adult on its own. Early embryos are so flexible that occasionally when a cell

breaks off from them, an identical twin can form. While this can certainly occur at the two- and four-cell stage of the embryo, it may even be possible at the eight-cell stage, though there is ongoing debate about this question.

A fifth problem could also be mentioned, namely that the remaining seven cells of the embryo may not necessarily grow to produce a perfectly healthy baby as is commonly assumed. Many babies have been born after a procedure called preimplantation genetic diagnosis (PGD), where a single cell is removed from the embryo for genetic testing. When testing indicates that the embryo is not affected by a genetic disease, it can be implanted into its mother to grow. What remains unclear is whether babies born after PGD testing are really as healthy as those born without PGD testing. Long-term follow-up studies have not been carried out on these PGD children, so it certainly premature at this time to argue that removing one of the eight cells of an embryo has no future effects on that individual.

(Please See **BIOETHICS/15**)

Diocese hosts Men's Vocation Retreat for 2006

Eighteen young men from around the Diocese gathered at Christ the King Retreat Center, July 29-30, to take part in the 2006 Men's Vocation Retreat. The young men ranging in age 16-23 and coming from all corners of the Diocese were invited to attend the retreat by their pastors, youth ministers, and family members.

Together they spent the weekend praying, discerning, socializing, and learning about the seminary and priestly life under the direction of Fr. Rodney White, members of the Diocesan Vocation team, and seminarians Sam Matthiesen and Lorenzo Hatch. Topics covered included "Discernment, How I decided to enter the seminary," "Seminary life is more than just prayer and study," and "Where do I go from here?" The group prayed the Liturgy of the Hours together, spent time in Eucharistic Adoration, and attended Sunday Mass.

The group got to spend time together in fellowship as well. They watched a movie on the life of John Paul the Great as well as taking in the inspirational video "Fishers of Men" produced by the Secretariat for Vocation and Priestly Formation. They played Ultimate Frisbee in the courtyard and shared late night pizza and sodas.

From this group of 18, all gave favorable reviews of the weekend and several stated their readiness to begin the process to enter the seminary for the Diocese of San Angelo. Let us keep these young men in our prayers to support their discernment and journey towards understanding God's unique call in their lives.

-- Written by Fr. Rodney White, Vocation Director

Ask Fr. Webster

The gifts of the Holy Spirit

Catholic News Service

Q. During a recent discussion about the Holy Spirit, someone asked about the gifts of the Spirit, but no one could remember them. Could you tell us what they are or where we might find them?

(Alberta, Canada)

A. In Catholic theology and spirituality, different facets of our salvation are attributed to different persons of the Holy Trinity. The role of our sanctification is attributed to the Holy Spirit.

The Spirit's masterpiece, of course, is Jesus himself. He was conceived by the power of the Spirit, and the Spirit guided him in all the steps of his redemptive work, to Calvary and the resurrection.

We believe the Holy Spirit works in us to make us living images of Jesus, to bring the body of Christ to its fulfillment and perfection in us, as the life of Jesus and his love of the Father are renewed in human life until the end of time.



One of the ways the Spirit directs us to become what we are meant to be as followers of Jesus Christ and moves us to perform the works to which God calls us is through the gifts of the Spirit described in the Bible.

Scripture, in fact, gives two different listings of this work of the Spirit: one in the book of Isaiah and one in the first letter of Paul to the Corinthians (mainly Chapter 12).

The works of the Spirit given in Isaiah (11:2-3) are those most commonly listed as the gifts of the Holy Spirit in Christian spirituality. The prophet mentions them as ways the power of God will "rest upon" the Messiah, identifying the character with which he will carry out his saving work. We believe, of course, this prophecy is fulfilled in Jesus.

The works, or gifts, of the Spirit recorded by Isaiah are wisdom, understanding, counsel, courage, knowledge (especially of the things of God), piety (parent-like compassion and kindness) and fear or reverence of the Lord. Ancient translations of the Scriptures differ in their forms for this passage, but Catholic piety generally has accepted these as the seven gifts of the Spirit, first to our Lord and then to us.

Diocesan Briefs (continued)

Anniversary of the Odessa Perpetual Adoration Chapel

Odessa will celebrate the gift of the Perpetual Adoration Chapel at Holy Redeemer Parish on October 12th at 6:30 P.M. Most Rev. Michael D. Pfeifer will be the principal celebrant of the Mass and it is expected that the priests from all the Odessa Parishes will be present. After Mass all will be invited to take part in a Covered Dish Supper. Odessa was blessed by being the first city in the San Angelo Diocese to have a Perpetual Adoration Chapel. Now, Midland, Abilene and San Angelo are blessed to have one. The celebration will continue on the weekend of October 28-29. Father Paul Bernier of the Blessed Sacrament Fathers will visit each parish in Odessa at one of their weekend masses to give further impetus to this devotion and to give it proper direction. He will speak at St. Mary's on Saturday evening at the 6:00 p.m. Mass and then at St. Elizabeth Ann Seton Parish for the 7:30 a.m. Sunday Mass. He will be at St. Joseph's for the 11:30 a.m. Mass and at Holy Redeemer Parish for the 5:15 p.m. Mass. It is expected that he will speak a longer period of time at these parishes so that he can give them a full message. Father Paul will be at St. Mary's Parish on Monday evening at 7:00 P.M. to celebrate Benediction and to give further insights concerning adoration of the Most Blessed Sacrament.

On the anniversary of a special partnership

By Fr. Ted Goekler

In 1997 there was a Synod of Bishops in Rome. The Bishops were from both North and South America. Pope John Paul II had a central

► A Historical Analysis

insight that strongly impacted the final document, *Iglesia En America* (the Church in America). The Church of South America and the Church of North America is one Church. The final document of the Synod was published in 1998. Then late in October of 1998, Honduras was hit by a major hurricane named Mitch. It had the same impact on Honduras that Hurricane Katrina had on New Orleans.

Bishop John McCarthy, then the ordinary of Austin, Texas was the motivating force behind the idea of twinning the dioceses of Texas with the dioceses of Honduras trying to put into practice the teaching of the document of the recently terminated Synod of Bishops. Bishop McCarthy was no stranger to mission. One of his closest friends and classmates was Father Bill Woods, a Maryknoll priest killed in Guatemala in the early '80s for treating the indigenous peoples as fully human, going as far as forming co-operatives for them and enabling them to have land of their own. He also proved himself a man of vision in the early '60s when their was much social turmoil in the states. The NCCB, the National Bishops Conference, was moved to have a special national collection to better the conditions of the poor and disenfranchised. At the time their was a lively ideological debate over the manner to proceed. Would the money primarily be used for the social servicing of needs or would the emphasis of the collection be on the transformation of sys-



A letter joining the dioceses

(Editor's Note: The following letter was signed by Bishop Michael Pfeifer, the Diocese of San Angelo; Bishop Angel Garachana, the Diocese of San Pedro Sula, Honduras, and Bishop Alvaro Corrada del Rio, the Diocese of Tyler, Texas, marking the 5th anniversary of the partnership between the three dioceses.)

"The diocesan bishops of San Pedro Sula, Tyler and San Angelo issued a letter on the occasion of the 5th anniversary of the Partnership (Hermanamiento) of the three dioceses.

"Bishops Angel Garachana, Alvaro Corrada del Rio and Michael Pfeifer write, "As we celebrate the 5th anniversary of the partnership, we declare our intention to continue this engagement with one another. We commit ourselves anew to pray for one another.

"We invite more and more of our parishioners and pastoral leaders to visit one another, to share and learn from each other and to work in solidarity to build up the Kingdom of God in Texas and Honduras."

"They described the process of entering the Partnership. Five years ago, the Diocese of San Pedro Sula in Honduras and the Dioceses of San Angelo and Tyler in Texas entered into a Partnership, to express our unity in the Catholic Church. We did so in response to the call of Pope John Paul II 'to promote the bonds of communion among the particular churches, to encourage the faithful to live this communion more and more and to assume the responsibilities of developing (these) bonds of communion ... through education, the exchange of information ... ties between parishes and dioceses, and projects involving cooperation and joint intervention in questions of greater importance, especially those affecting the poor' (The Church in America #37.)

"The Partnership was developed in the context of a plan put forward by all the Dioceses of Texas, Oklahoma and Honduras. The process of establishing these relationships was facilitated by Catholic Relief Services. On September 11, 2001, the three dioceses entered into a "Covenant of Partnership," proclaiming the centrality of Jesus Christ as the way to "conversion, communion, and solidarity (#7).

"They noted, "We are pleased that our nascent relationship has been developing so wonderfully for these five years. We agreed to pray regularly for one another. There have been reciprocal visits of church members, religious and clergy in Texas and Honduras, including all the diocesan bishops."

"Diocesan Partnership Teams have met annually and provided leadership in this process. Parishes are twinned with one another, as are several Catholic schools. Students, professors and campus ministers in University Apostolates have visited and shared experiences. Some priests have spent time in the partner dioceses. They communicate with each other often and publish information in the diocesan newspapers."

found themselves. The latter approach won out and a prophetic new entity was formed which has been impressive in its creative funding. It was called the Campaign for Human Development (CHD) and has given numerous community based movements the wherewithal to enable change from the bottom. The Campaign for Human Development was an initiative dealing with the problems of poverty within our national borders. The sister diocese program is an initiative having international implications. The rich discussion surrounding the birth of the Campaign for Human Development and the goals of that program is especially timely as the sister diocese project effects a broader spectrum of reality.

It is within this framework that I, the children and adolescents at risk, and the former gang members with which I work, have been blessed to develop continuing relationships, first with Saint Ambrose in Wall and later with Saint Ann in Midland.

Chamelecon is a marginalized and impoverished area of the City of San Pedro Sula. San Pedro Sula is on the north coast of Honduras and is the industrial capital of the country. It is the center of the famous sweat shop industries of Central America. Chamelecon which comprises the southeast quadrant of the city is estimated to have a population of 130,000 people. The sector of Chamelecon in which Saint Ambrose in Wall and Saint Ann in Midland have worked is the poorest, most alienated area of Chamelecon. Its reputation is so bad that many more well-off in Chamelecon do not visit. It is the area with the highest indices of malnutrition, joblessness, lack of schooling, violent crime, and gang activity.

The groups that have come have lived simply, shared with the neighborhood, and been loving and not paternalistic/maternalistic in their relating with the people with whom they come in contact. What they have encountered has shaken up many of the popular myths about people who live in grinding poverty. Even gang members respect those who respect them.

(See HONDURAS/15)

Immigration: 'I was a stranger and you welcomed me'

By Fr. Terry Brenon

St. Vincent Pallotti Church, Abilene

Recent news stories have made us more aware of the issue of immigration in our state and our nation. America has always been a country built of many immigrant peoples, who bring with them richness in cultures and diversity from all areas of the world. Our country has consistently welcomed immigrants, refugees, and exiles fleeing injustice and oppression and seeking liberty and the opportunity to achieve a full life. Although it is apparent that our immigration policy needs reform, we must not forget that virtually all immigrants to this country - both documented and undocumented - are in search of jobs and opportunity for themselves and their families.

In Texas, immigrants live among us. They serve in our restaurants and hotels, harvest our produce and a wide variety of other jobs. Their children go to our schools. Their families go to our Churches. They are our neighbors. In Matthew's gospel we hear Jesus' message "I was a stranger and you welcomed me." (Matthew 25:35) Today immigrants come to us as the 'stranger' in whom Jesus asks to be recognized.

During the past 20 years, approximately 23 million newcomers have arrived in our nation.

In the Diocese of San Angelo we are addressing the issue of immigration in a variety of ways. The issue of immigration has been an item for discussion for the Presbyteral Council. During the last Presbyteral Council meeting the Bishop and the Council approved a plan to train advocates in each Deanery to work with immigrants in filling out paperwork concerning immigration issues. These advocates attended a conference in San Antonio during the month of September in order to be certified by the State Bar of Texas Committee.

The following individuals will be certified advocates for our Diocese. They will be able to assist individuals and families in the following areas: paperwork to apply for U.S. citizenship, legal permanent residency, temporary protective status for Central America, V-1 and V-2 visas, K-2 and K-3 visas.

You may contact the advocates as follows:

Abilene Deanery working with St. Vincent Pallotti Church in Abilene - Nellie Diaz (325) 677-1687
Ramona Sosa (325) 690-0026

Midland/Odessa Deanery working with Catholic Charities in Odessa - Cruz Diaz - (432) 332-1387 or Faye Rodriguez - Director of Catholic Charities of Odessa - (432) 332-1387

San Angelo Deanery working with St. Mary, Star of the Sea Church in Ballinger or Benina Arredondo at (325) 754-4221

These advocates cannot do the job alone. With the expected heavy work load, they will need other individuals to assist them in their ministry. If you are aware of other people who would like to share in the ministry, please contact one of the above mentioned advocates for more information. You may also contact me, Fr. Terry Brenon at St. Vincent Pallotti Church in Abilene at (325) 672-1794 for further information.

DIOCESAN DATES**Bishop's Calendar****OCTOBER**

- 12 -- ODESSA**, St. Mary – 14th Anniversary of Perpetual Adoration – Mass at 6:30 p.m.
13 - SAN ANGELO, Diocesan Pastoral Center - Staff Meeting at 11 a.m.
14 -- ODESSA, St. Mary – Confirmation at 4:00 p.m.
15 -- CRANE, Good Shepherd – Mass at 9:00 a.m.
17 -- SAN ANGELO, Christ the King Retreat Center – Staff Retreat – 10:00 a.m. to 1:00 p.m.
18 -- MIDLAND, St. Stephen – Presentation to the RCIA at 6:30 p.m.; Diocesan Pastoral Center - Meet with Diocesan Legal Team at 11:00 A.M.
19 -- ABILENE, Sacred Heart – Confirmation at 6:30 p.m.
20 -- SAN ANGELO, Diocesan Pastoral Center – Priests Personnel Board meeting – 11:00 a.m. to 2:00 p.m.
21 -- SAN ANGELO, Convention Center Diocesan Junior High Youth Event
22 -- MILLERSVIEW, Our Lady of Guadalupe. Mass, 9:30 a.m.
23-25 -- CHICAGO, Home Mission Bishops' Conference
27-29 -- SAN ANTONIO, Oblate Youth Conference

NOVEMBER

- 1 -- SAN ANGELO**, Sacred Heart Cathedral - All Saints Day Mass, 8:30 a.m.
2-4 -- NEW YORK, Fordham Center on Religion and Culture
5 -- STANTON, St. Joseph -- 125th Anniversary Mass at 4 p.m. (outside at old convent)
6 -- SAN ANGELO, Diocesan Pastoral Center - Diocesan Liturgy Commission meeting, 2 p.m.
7 -- SAN ANGELO, Joint Meeting of Diocesan Finance Council and Presbyteral Council at 11 a.m.
8 -- CRANE, Good Shepherd and Sacred Heart, McCamey-Confirmation at 6:30 p.m.
9 -- ABILENE, St. Vincent Pallotti - 6:30 p.m. Bilingual Mass Closing the Year of Reconciliation for the Abilene Deanery
10 -- MIDLAND, Our Lady of Guadalupe - Meet with Pastor and Pastoral and Finance Councils at 7:30 p.m.
11 -- ODESSA, St. Mary - Catholic Schools Commission Meeting, 9 a.m.
12-16 -- BALTIMORE, Maryland - Meeting of the United States Conference of Catholic Bishops
17-19 -- LAREDO, Region X Catholic Youth Conference
20 -- SAN ANGELO, Sacred Heart - 6:30 p.m. Bilingual Mass Closing the Year of Reconciliation for the San Angelo Deanery.
21 -- MIDLAND, St. Stephen, 6:30 p.m. Bilingual Mass Closing Year of Reconciliation
22 -- SAN ANGELO, St. Joseph - Thanksgiving Ecumenical Service at 6:30 p.m.
23 -- SAN ANGELO, Sacred Heart Cathedral, Thanksgiving Day Mass at 9 a.m.
24-26 -- Rest and Prayer
29 -- BIG SPRING - Mass for Inmates at Federal Prison
30 -- ABILENE, Sacred Heart, Presentation to RCIA at 6:30 p.m.

ETHICS WORKSHOPS

- San Angelo Deanery:** October 19, Thursday, 6:30-9:30 pm, Sacred Heart Cathedral, San Angelo
Midland/Odessa Deanery: Oct. 9, Monday, St. Joseph, Stanton
Abilene Deanery : Mon., Oct. 16, 6:30-9:30 pm, Holy Family, Abilene

Necrology -- November

- 10 --** Rev. James Coleman (2002)
19 -- Rev. Frank Zimmerman, CM (1999)
23 -- Rev. Colm Mulligan MSC (2003)
27 -- Rev. Michael Dwyer MSC (1997)

PARISH FESTIVAL CALENDARSend your festival info to JimmyLPatterson@grandecom.net**OCTOBER 14
SWEETWATER**

Holy Family Sausage Festival
 Noon-6 p.m. Sausage plates \$5.50.
 We'll have raffles, games with prizes, cake walk, Bingo, music

**OCTOBER 14
BROWNWOOD**

St. Mary Queen of Peace
 Fall Festival 10 a.m.-7 p.m.
 Food, Fun And More.

**OCTOBER 15
ODESSA**

St. Elizabeth Ann Seton
Fall Festival
 (N. Grandview behind Ratliff Stadium)
 11 a.m.-6 p.m.
 Games, Prizes for Children, Adults
 Dunking Booth
 Cascarones Face Painting

Horse Cart Rides
 Hay Rides
 International Food booths
 Entertainment
 Country Crafts Store
 Pumpkin Patch

**OCTOBER 15
WALL**

St. Ambrose Fall Festival
 Turkey, Dressing, Sausage Dinner
 Adults \$7 Child \$3
 11 am to 2 pm

**OCTOBER 22
COLEMAN**

Sacred Heart Parish Festival
 At Fr. Lawrence Cyr Parish Hall
 San Saba Street, Coleman
 11 a.m.-5 p.m.
 Mexican Dinner 11 a.m.-2 p.m.
 Enchilada or Carne Guisada
 \$6 a plate (\$4--10 years & under)
 To go plates available

Bingo Silent Auction
 Cake Walk Crafts
FOR CHILDREN:
 Train Rides Air Castle Dart Throw
CONCESSION STAND with :
 Hamburgers Hot Dogs
 Cotton Candy Popcorn
 Music Costume Contest

**NOVEMBER 12
ROWENA**

St. Joseph's
 "HOLIDAY IN YOUR HEART" has been chosen for the theme. A delicious meal of turkey, dressing & German sausage will begin at 11 a.m. Plates for adults will be \$7 Childrens plates \$3. A drive thru plates to go line will be available for \$7 each. Childrens games, bingo, country store and an auction will be going on through out the day. A sausage sandwich supper will be served at 4:30 p.m.

EDICTAL SUMMONS

SIKES- MURRELL

The Tribunal Office of the Catholic Diocese of San Angelo to Brandy K. Murrell and her whereabouts unknown.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, 804 Ford Street, San Angelo, Texas, 76905, on or before the 31st day of October, 2006, to answer to the Petition of John Norbon Sikes, now introduced before the Diocesan Tribunal in an action styled, *John N. Sikes and Brandy K. Murrell*, Petition for Declaration of Invalidity of Marriage," said Petition being identified as CASE: SIKES-MURRELL; PROTOCOL NO: SO 06/60, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 1st day of October, 2006.

-- Rev. Tom Barley, J.CL, Adjutant Judicial Vicar

EDICTAL SUMMONS

BALLADARES (DOUGHERTY)-SANTOS

The Tribunal Office of the Catholic Diocese of San Angelo to Manuel Ferreir Santos, Jr., and his whereabouts unknown.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of October, 2006 to answer to the Petition of Maria Dora Balladares (Dougherty), now introduced before the Diocesan Tribunal in an action styled, *Maria D. Balladares and Manuel F. Santos, Jr.*, Petition for Declaration of Invalidity of Marriage," said Petition being identified as CASE: BALLADARES (DOUGHERTY) - SANTOS; PROTOCOL NO: SO 06/55, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 1st day of October, 2006.

-- Reverend William R. DuBuisson, OMI, MCL, JCL Judicial Vicar

October calls us to focus on Mary, missions**By Bishop Michael Pfeifer**

The month of October focuses our attention on Mary and on mission. Traditionally during this month, the Church encourages the devotion of praying the rosary and on October 7, we celebrate the Feast of "Our Lady of the Rosary."

The month of October is then a month to renew our devotion to the Blessed Mother, especially by praying the rosary, which is a special way of honoring Mary, the Mother of Jesus and our Mother. During this month of October, I ask all of our people, especially in a family setting, to renew the practice of praying the rosary daily, or several times a week. The first one we meet in the rosary is Mary,

but the rosary is really all about the life and ministry of Jesus. As we pray the rosary, we are asked to reflect on the Mysteries of the rosary, and all the Mysteries in some way unite us to the life of Christ. While praying the rosary, we are invited to review the life of Christ as seen through the eyes of Mary.

The month of October traditionally is also dedicated to focusing our attention on the mission dimension of our Church. Our Catholic Church is missionary, and on Sunday, October 22, 2006, we celebrate World Mission Sunday. On that Sunday, and during the entire month of October, we are asked to reflect on the missionary dimension of the Church, and to

renew our commitment to be in solidarity through prayer, service, and generosity with the Mission Church throughout the world. On Mission Sunday a special collection is taken up to support the missions of our Church, and I strongly encourage all of our people to be very generous in giving to this collection. Also, I ask that during this month we offer prayers for missionaries who serve God's people around the world.

I thank you, the people of the Diocese of San Angelo, for your past generosity to the Mission Church, and encourage you to continue to be generous in supporting all missionaries.

Thank you and may God bless you.

Deacon formation begins in diocese

By Deacon Tim Graham
Director
Office of Diaconal Ministry

More than 60 applications were received in the Office of Diaconal Ministry more than a year ago for the new formation class. Of those, 34 men are now ready to begin the first year of study and preparation to become candidates for ordination to the Order of Deacon in our diocese.

The Diocese of San Angelo has 65 active deacons serving in parishes, prisons, hospitals and, perhaps most important of all, in their workplaces, neighborhoods and families. They are Catholic clergy living and working among the faithful...a sanctifying presence of word, sacrament and service.

We read in Acts 6:2-3: "So the 12 called together the community of disciples and said...Brothers, select from among you seven reputable men, filled with the Spirit and Wisdom, whom we shall appoint..." So began the traditionally accepted institution of the diaconate. From that moment the Church has been blessed with an order of ministers dedicated to the body of Christ as servant-leaders. The restoration of the permanent diaconate subsequent to the Second Vatican Council ushered in a new kind of clerical reality for Catholics. For the first time in over 1,000 years we have married clergy becoming normative in the person of the deacon. We also have clergy in places where priests are rarely found - in the workplace. Most deacons are married and have secular jobs to support themselves and their families. Consequently, the "official" Church is now being found in secular society in ways that were not possible before permanent deacons came back on the scene.

The vocation of the deacon is one that melds together several aspects of Christian discipleship. It calls for men (with the support of their wives) to be willing and able to be of service at the discretion of the bishop for the good of the diocese. While most deacons serve in parish settings, some are asked to take on additional duties as with the newly appointed Director of Criminal Justice Ministry,

The men and their parishes are:
Aguirre, Frank - Sacred Heart Cathedral, San Angelo;
Benavides, Carlos - Our Lady of Lourdes, Andrews;
Camarillo, Alfred - St. Mary's, Odessa; Delgado, Gilbert - St. Vincent, Abilene; Gonzalez, Andy - St. Margaret, San Angelo; Hammons, Walter - Holy Angels, San Angelo; Hendon, Leonard, Jr. - St. Stephen's, Midland; Hennessey, Dwain - Sacred Heart, Abilene; Holguin, Danny - St. Joseph's, Ft. Stockton; Lange, Allen - St. Ambrose, Wall; Lange, Stanley - St. Thomas, Miles; Lopez, Joe - Sacred Heart, Abilene; Lopez, Michael - St. Mary's, San Angelo; Main, Marc - St. Francis, Abilene; Mata, Luis, Sr. - Our Lady of Guadalupe, Midland; Mata, Marcos - St. Mary's, San Angelo; Medina, Freddy - Holy Angels, San Angelo; Mendez, Hector - St. Mary's, Odessa; Moreno, Robert - Our Lady of Guadalupe, Midland; Napoles, Jesus - Our Lady of Guadalupe, Midland; Nunez, Ray - Sacred Heart, Coleman; Ramirez, Victor - St. Vincent, Abilene; Rhodes, Gary - Holy Family, Abilene; Rojo, Steve - St. Elizabeth's, Odessa; Sanchez, Claudio - St. Joseph's, San Angelo; Selvera, Robert - St. Patrick's, Brady; Shannah, Dan - St. Ambrose, Wall; Sterkel, Mark - St. Stephen's, Midland; Torres, Ricardo - Our Lady of Guadalupe, Midland; Vasquez, Jesse - Sacred Heart, Abilene; Vaughan, Daniel - Holy Family, Abilene; Villarreal, Luis - St. Joseph's, Ft. Stockton; Workman, David - St. Mary's, Ballinger; Zimmerman, Steve - Cathedral, San Angelo

DIOCE-SCENES



Mass for the Unborn

Bishop Michael D. Pfeifer, priests and deacons celebrate a Mass for the Unborn, September 9 in Midland. The Mass was said across the street from Midland's Planned Parenthood.



Men's Vocations Retreat

Diocesan Director Rodney White (far left) and Bishop Michael Pfeifer (near left) address the 18 men who attended the 2006 Men's Vocations Retreat at Christ the King Retreat Center in San Angelo at the end of July. Several of the men in attendance indicated a readiness to enter the seminary in service to God and the Church. Story/Page 4



Adoration

In celebration of the Year of Reconciliation, St. Joseph Church in Rowena, led by pastor Bhaskar Morugudi, (at right in photo near left) celebrated 40 hours of Eucharistic Adoration September 8-10. The photos at left and below are from the 40-hour adoration.





WHY MUSLIMS ARE SO MAD



Pope says he 'deeply regrets' that his comments offended Muslims, stops short of retraction

By John Thavis
Catholic News Service

VATICAN CITY — Pope Benedict XVI said he was “deeply sorry” that Muslims were offended by his reference to a historical criticism of Islam, which he said does not reflect his own opinion.

The pope’s remarks to pilgrims at his summer residence in Castel Gandolfo Sept. 17 were his first public reaction to a wave of Muslim indignation over a university lecture he delivered in Germany.

“I am deeply sorry for the reactions in some countries to a few passages of my address at the University of Regensburg, which were considered offensive to the sensibility of Muslims,” the pope said.

“These in fact were a quotation from a medieval text, which do not in any way express my personal thought,” he said.

The pope said he hoped his explanation and earlier Vatican statements would serve to “appease hearts and to clarify the true meaning of my address, which in its totality was and is an invitation to frank and sincere dialogue, with great mutual respect.”

Several Muslim leaders reacted positively to the pope’s comments, which were carried live on some Arab TV networks. Other Islamic groups said a fuller apology was needed.

In Somalia, authorities were investigating whether the killing of an Italian nun, Sister Leonella Sgorbati, was related to the controversy over the papal speech. She and her bodyguard, who was also killed, were shot as they entered a children’s hospital where the nun worked.

“We hope this remains an isolated act,” said the Vatican spokesman, Father Federico Lombardi. Without directly linking the killing to the papal speech, he said the Vatican was “following with concern

the consequences of this wave of hatred, hoping that it does not lead to serious consequences for the church in the world.”

In Turkey, where there had been harsh criticism of the papal speech, Foreign Minister Abdullah Gul said there were no plans to change the government’s plans to host Pope Benedict during a planned visit to Turkey this fall. It would be the pope’s first trip to a Muslim country.

In his talk at the University of Regensburg, Germany, Sept. 12, the pope’s main theme was how reason and faith must be reconciled in the West, but he introduced it by quoting the 14th-century Byzantine Emperor Manuel II Paleologus on the errors of Islam and jihad, or holy war.

Most of the Muslim negative reaction has been based on the erroneous assumption that the pope agreed with the quoted material, including the line that Islam had brought “things only evil and inhuman.”

Criticism came from Muslim leaders and representatives in many countries, including Egypt, Pakistan, Iran and Indonesia. In the West Bank, fire bombs were hurled at several Christian churches, apparently in reaction to the pope’s speech; no injuries were reported.

The pope’s decision to directly confront the controversy came after the Vatican issued two statements clarifying his speech, saying it had been misinterpreted.

A few hours after the pope returned from Germany Sept. 14, Father Lombardi said that while the papal speech contained a “clear and radical rejection of the religious motivation for violence,” it was not meant to be a critical assessment of Islam. On the contrary, Father Lombardi said, the pope’s talk focused primarily on the religious shortcomings of the West.

(Please See POPE/9)



Pope’s electrifying speech avoids the boring opener

By Father Eugene Hemrick
Catholic News Service

A rule in homiletics is to avoid the “ho-hum” opener. No one will argue that Pope Benedict XVI’s Sept. 12 academic lecture in Germany ignored that rule. In quoting a 14th-century emperor as saying, “Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached,” eyebrows rose. Muslims around the world went into a rage.

Some have argued that Pope Benedict was not using his own words, so this was not his sentiment. Others said that he is a scholar-teacher who employs examples like this one to make a point. Still others contend he never has felt close to Muslims and is more interested in returning



Hemrick

▶ ANOTHER VIEW

Europe to its Christian roots than in building better relations with them.

Whatever the reasons for his remarks, the outrage they caused needs greater study.

Every day we hear of Muslim factions killing each other in great numbers out of hatred. Every week we see enraged Muslims protesting something done by the U.S. government or by other individuals.

Some Muslims hold that this is holy rage, while non-Muslims ask, How can this be called holy rage when revenge and murder are advocated?

These outbursts reveal that we have entered a new era in which our divisions outweigh our efforts to create unity. This era is witnessing the loss of an ability to let bygones be bygones and to begin life anew. Because of this, talk of civil war in Iraq could well spill over into an all-out war between Muslim and non-Muslim nations.

This change in events didn’t happen overnight; it has

been building up for some time. If we are going to see the reversal of our present divisions, it is absolutely necessary that we get to their root causes.

One way we might accomplish this is by creating nationwide dialogues that address the history of this buildup of divisions. Did it begin with the war in Iraq or was it the result of fighting in the Holy Land? Is globalization generating resistance within cultures that don’t welcome this turn of events and seek instead to preserve traditional ways of life? Is this warfare really religious?

Until we get our differences out on the table, speeches like the one Pope Benedict gave in Germany will lead to protests and riots because we don’t really know or trust what the other side is thinking and feeling or where they are coming from.

And where is this “table” — the one we should bring our differences to? Perhaps it would be best to locate it in our universities where young minds are prone to be stirred into action and to make their concerns known to their governments and their people.

POPE: Pontiff was speaking on religious values

(From 8)

The Vatican’s new secretary of state, Cardinal Tarcisio Bertone, issued another statement Sept. 16 saying the pope respected Islam and its followers, and was unequivocally in favor of interfaith dialogue. The cardinal said that in Germany the pope had been arguing in favor of religious values in modern cultures — a point that should be welcomed by Muslims.

“Indeed it was (the pope) who, before the religious fervor of Muslim believers, warned secularized Western culture to guard against ‘the contempt for God and the cynicism that considers mockery of the sacred to be an exercise of freedom,’” Cardinal Bertone said.

Much attention was focused on the pope’s planned trip to Turkey Nov. 28-Dec. 1. Cardinal Bertone said he hoped the Turkey trip would take place and added, “For the time being there is no reason why it should not.”

Ali Bardakoglu, the head of Turkey’s directorate of religious affairs, who had earlier denounced the papal speech, welcomed the clarifying remarks.

“(The pope) says that he respects Islam and didn’t want to offend Muslims. That’s a civilized position,” Bardakoglu said.

But elsewhere the pope’s words drew a less enthusiastic response. In Iran, a government spokesman said Sept. 18 that the pope’s explanation was not enough, and that “he should say that what he declared was wrong.”

MUSLIMS: Benedict not out to offend anyone

(From 1)

The pope has since apologized for offending Muslims saying he is “deeply sorry for the reactions in some countries to a few passages of my address ... which were considered offensive to the sensibility of Muslims.”

Pfeifer said he felt it was an essential part of any conversation surrounding the remarks to look at where and in what context the remarks were delivered. Benedict was delivering a “technical talk” to professors, Pfeifer said, at the university where he once taught. His subject was faith and reason, and his point: faith and violence don’t mix well.

“Pope Benedict was trying to bring out the need to reject violence,” Pfeifer said. “In that setting, in order to make his point, he quoted the 14th-century emperor’s words about the incompatibility of faith and violence.”

Pfeifer said the media’s coverage is partly to be blamed, saying many outlets assumed the pope agreed with the emperor’s words and left out a critical piece of his speech.

“The pope, even in his talk that day, said that the emperor’s words were not his personal point of view. The media picked out that one line -- that Islam brought things only evil and inhuman -- and it went round the world.”

Cardinal Paul Poupard, who heads the Vatican council that dialogues with Muslims, said the Pope offered an outstretched hand in the battle

against an over-secularized culture.

Said Poupard: “I invite our Muslim friends of goodwill to take the pope’s text in hand and read it in its entirety and meditate on it. It will be clear that this in no way can be considered an attack on Islam but is rather an outstretched hand because it defends the value of humanity’s religious cultures including Islam.”

Pfeifer said after the initial ruckus died down, the Vatican stressed the esteem it has for Muslims.

“Muslims adore the one God, living and subsisting in themselves, merciful and all powerful,” Pfeifer said. “Pope Benedict said the Muslims take pains to submit wholeheartedly to even his inscrutable decrees just as Abraham, with whom the faith of Islam takes great pleasure, submitted to God.”

Though Muslims do not consider Jesus their Savior, they do revere him as a prophet, and they honor Mary as Virgin Mother, at times even calling on her with devotion. They wait in judgment of God and value moral life and worship God through prayer, almsgiving and fasting.”

Pope John Paul II, Benedict’s predecessor, was the first pope to ever visit a mosque.

Pfeifer reiterated that the pope’s intentions were not to offend any one or any group.

“I think the Pope, if he were going to give the talk again, would leave that phrase out,” Pfeifer said. “He doesn’t want to offend anyone.”

Stanton's St. Joseph to celebrate 125th anniversary

By Jimmy Patterson
Editor
The Angelus

STANTON -- St. Joseph's Catholic Church parishioners and friends will celebrate the church community's 125th birthday Saturday and Sunday, November 4-5. The celebration begins at Noon both days.

Bishop Michael Pfeifer, of the Diocese of San Angelo, will celebrate Mass at 4 p.m. that day in honor of the first Catholic church that was built between El Paso and Fort Worth in 1881. Mass will be celebrated on the grounds of the convent in Stanton.

The Most Rev. John Yanta, Bishop of Amarillo, is also expected to be in attendance at the celebration and Mass.

Tejano singer Michael Salgado will be in concert at the celebration, which will also feature all-day concessions, local talent, mariachis and Ballet Folklorico.

Sister Marie:

Medical missionary sister ... my sister

By Fr. Frances Frey
Pastor
St. Mary's Church-Odessa

In 1943 Marie graduated from high school. It was there that she heard of Mother Anna Dengal who founded the Medical missionary Sisters for the purpose of going out to the poor and the sick women who were not being cared for in foreign lands. Marie wanted to be a member of her order but mom and dad said 'not yet' and the pastor said to give him time to look into it.

In 1944, a year later, she went to Philadelphia and entered the order. That same year her brother Charles A Frey of Lancaster, PA left home for the Navy. When she made her vows she was named Sister Mary Andrew. But she was not a doctor or even a nurse, or a pharmacist. They put her to work using her talents of art and office skills. She spent her first years in their offices working with their magazine and other office work that need to be done.

Then she received the assignment obedience she longed for. Sister Mary Andrew was sent to Rawalpindi in India to work in the Holy Family Hospital. There she did clerical work, including billing the patients for their treatment. She told me of those who claimed that they were very poor and could not afford anything but a few rupees. Then as they left they had a whole retinue, such as the very rich have, come to take them home. From there she was sent to the hospital in Pakistan and then finally to

Mindanao in the Philippines to work among the Muslims. Finally Sister Marie, (after Vatican II the Sisters went back to their baptism name and wore regular street clothes with their distinctive crucifix) came back to the United States.

Back in the 'States' she finally had the opportunity to obtain her nursing degree to add to her theology degree. She was sent to Appalachia in Kentucky to work in the hills there and then to Tuba City to work with the Native Indians. Finally, Sister Marie was chaplain in a hospital outside of Los Angeles and then to a large retirement center where she counseled the residents.

I write all this to encourage young women to seek the will of the Lord as they discern their vocation in life. My sister Marie had no idea of God's plan for her life. God accepted her generosity and used every gift she had.

The Medical Missionary Sisters no longer have their big house where everyone lived. That is now used for offices. Now they have six small houses where the newest members live with the older Sisters and other professed Sisters. This is the same way of life they will live after they are professed.

Sr. Marie spent over 60 years of her life as a Medical Missionary Sister. On August 25th, I officiated at her Liturgy of Christian Burial. Now is the time for another young women to dare to say 'yes' to the Lord. www.medicalmissionsisters.org or write Medical Missionary Sisters 8400 Pine Road, Philadelphia, PA 19111. You may talk with me, Fr. Francis Frey, 432 332 5334.

■ St. Joseph in Stanton will celebrate 125 years as a Catholic Church from from **Noon-Midnight, Sat., Nov. 4, and Noon-10 p.m. Sun., Nov. 5.** Mass with San Angelo Bishop Michael D. Pfeifer, will be at 4 p.m.

On Aug. 15, 1881, the Rev. W.A. Peters, O.C.C., with four monks of the Carmelite Order, arrived at the Grelton Station in Martin County. Fr. Peters had hoped to start a German Colony in the area. On the second Sunday after Aug. 15, Fr. Peters celebrated the first Mass in West Texas in a tent. In November of that same year, by mutually agreement in the community, the name of the town was changed to Marienfeld, German for Field of Mary.

Mass at the church continued to be celebrated three

times a week and every Sunday in a tent until Oct. 10, 1881, when the first church in West Texas was completed. It was in a small frame building and was built on a site one block north of where the present church is.

Also at the time of the beginning of St. Joseph's, settlers named the streets in what would eventually become Stanton -- St. Peter, St. Anna, St. Mary, St. Paul, St. Joseph, St. Charles, St. Boniface, St. Benedict and St. Francis -- and at present time most other streets throughout Stanton are named for different saints.

On Sept. 2, 1881, construction of the first church building began.

NOTE: Celebration participants are advised to bring their lawn chairs. ... Priests, deacons, or Sisters who will be attending the Mass need to RSVP to the Parish, 432.756.3743, or to Frances Valles, 432.756.2387, if you plan to attend Mass.



U.S. Federal Judge Robert Junell, center, with Rev. Monsignor Larry Droll, pastor of St. Ann's in Midland. Below, Assistant U.S. Attorney Glenn Rocque Jackson, left; Midland County Judge Bill Morrow and District Judge John Hyde.

Judges, attorneys attend Red Mass

By Jimmy Patterson
Editor

In the presence of an impressive roster of judges, attorneys and prosecutors, Bishop Michael Pfeifer led a first-ever celebration of a Red Mass conducted in the San Angelo diocese, October 5 at St. Ann's Church in Midland.

Pfeifer told the assembled that the Holy Spirit calls on the assembled to "carry out justice with righteousness and love in these difficult and trying times."

A venerable tradition within the Church, the Red Mass dates back to the 13th century when the Mass opened the court term for many European countries. Its name comes from the celebrant's red vestments worn, signifying the fire of the Holy Spirit's guidance who come to all those who pursue justice in their daily lives. The judges and law professors who would often



help the celebrant in the Mass's early days also often wore red-tinted judicial or academic gowns.

The Mass was requested by U.S. Federal District Judge Robert Junell, of Midland, a former state representative from San Angelo who has known Pfeifer many years. Also in attendance was District

Judge John Hyde, Midland County Court at Law Judge Al Walvoord and Judge Sylvia Chavez, Justice of the Peace Michael Wallace; Midland County District Attorney Al Schorre and assistants, Midland County Judge Bill Morrow, and John Klassen, Chief of the United States Attorney's Office-Western District of Texas, who helped coordinate the event.

Pfeifer encouraged the judges and attorneys to remember St. Thomas More, the patron saint of judges and attorneys, and distributed to each of them the saint's medal.

"This tradition extended to the United States in 1928 when the first Red Mass was celebrated at New York's St. Patrick's Cathedral," said Msgr. Larry Droll, pastor of St. Ann's and vicar general of the Diocese of San Angelo. "The Red Mass is traditionally said the first week of October to mark the beginning of the judicial year."

No les dejaban tiempo ni para comer

Por Obispo Miguel Pfeifer, OMI

A los esposos, lo mismo que les ocurrió a los apóstoles, con tantas idas y venidas que tenemos que dar para atender a los hijos, a veces “no nos queda tiempo ni para comer” (ver Marcos 6, 31-32).

Los invito a reflexionar sobre este pasaje de San Marcos tomado del Misal Mensual de la Buena Prensa.

► Ni (lo que es mas grave quizá) para estar solos y contarnos “*todo lo que hemos hecho y enseñado...*”

► Ni para conocernos mejor, base indispensable

para amarnos más...

► Ni para manifestarnos ese afecto, que tantas veces manifestamos a los demás pero que, inexplicablemente, olvidamos manifestarnos mutuamente.

► Ni para hablar de los problemas del mas grande, que anda con unos amigos que no nos gustan nada, nada... ni de la hija que anda con un genio del diablo... ni del chico de quien ya han llegado varios reportes de la escuela... ni del que llegó a las tantas de la madrugada y oliendo no precisamente a rosas...

► Ni para hacer planes sobre los sábados y los

domingos, que se nos presentan de repente y luego resulta que no sabemos que hacer y andamos de un humor de perros...

► Ni para decimos: “*Perdóname el grito que te pegue en la comida*” o “*Por favor, tenme paciencia; es que estos días he andado muy nerviosa y cansada...*”

► Ni (sobre todo y ante todo) para “*ir con Cristo*” (“*Vengan conmigo a un lugar solitario*”) y pedirle por los hijos, encomendarle nuestras preocupaciones y pedirle fuerzas para no desalentarnos y seguir tirando de la carreta.

White Ribbon Week raises awareness against porn

By Bishop Michael Pfeifer, OMI

White Ribbon Against Pornography Week (WRAP)—October 29, 2006 through November 5, 2006—is intended to educate the public about the extent of the evil of pornography and what can constitutionally be done about it. Fighting pornography, however, is a year-round challenge, as pornography is a growing social-moral cancer in our society.

This insidious social cancer has found a new way of touching all our lives. Since the advent of the Internet, the pornography industry has profited from an unprecedented proximity to the home, work and school environments. Consequently, couples, families, and individuals of all ages are impacted by pornography in often devastating ways.

Although many parents work diligently to protect their family from sexually explicit material, research funded by Congress has shown Internet pornography to be very intrusive and undermines the moral foundation of family life. Additionally, we know that a variety of fraudulent illegal and unethical practices are used to attract new customers and eroticize attitudes that undermine public health and safety. This

profit-driven assault jeopardizes the well-being of our youth and violates the privacy of those who wish not to be exposed.

Research indicates that pornography consumption increases marital distress, and risk of separation and divorce. It also leads to infidelity and increases appetite for more graphic types of pornography and sexual activity associated with abusive, illegal or unsafe practices and leads to an increase of compulsive and addictive sexual behavior.

Children and adolescents who are exposed to pornography have lasting and traumatic and emotional responses, and are influenced to early sexual behavior. Pornography increases the risk of sexually transmitted diseases and leads to false information about the true meaning of human sexuality.

Sadly, the United States ranks among the top producers and consumers of pornography. Hence, the federal government has a unique opportunity to take a lead in addressing this evil and the harm it does.

During the **White Ribbon Against Pornography Week** put a white ribbon on your

(Please See WRAP/14)

Part 3: Bartholomew DeWitt builds his trading post on the Concho

Last in a 3-part series.

Felix Almarez is a Peter T. Flaw Distinguished University Professor of Borderlands History at the University of Texas at San Antonio.

By Felix Almarez

The bank property remained in the De la Garza family for four generations. One of the later heiresses, Carolina Angela de la Garza y DeWitt, acquired a solar of the homestead on Calles Rivas and Soledad. This was the parcel of land with the historic De la Garza house, garden, bank, and mint.

In the first decade following U.S. annexation of Texas in 1845, the City of San Antonio retained its prominence as the most populous community in the state, with demographic statistics that approximated 1,000 residents. Municipal government, composed of a mayor and four aldermen, frequently proposed and adopted ordinances covering a multitude of topics ranging from construction of civic buildings, public health, regulation of boisterous entertainment, supervision of sources of water for human consumption, maintenance of irrigation acequias (ditches), fire prevention and internal improvements. During and after the U.S.-Mexican War (1846-1848), the army provided a shield of defense for San Antonio and points south and west through the construction of a cordon of frontier forts. Military expenditures stimulated the local economy, supplemented by the inauguration of a variety of private enterprises (merchandising, banking and flour mills, transportation, apothecary shops, breweries, hotels, newspapers, pool halls, and saloons. Civic leaders perennially introduced initiatives for improving the

quality of life in San Antonio, including public instruction. Unfortunately, inadequate funding thwarted fulfillment of these goals. Notwithstanding constant reversals, the need for schools remained uppermost among municipal priorities. Foremost among religious advocates of education were Catholics, Episcopalians, Methodists and Presbyterians, all of whom, at different levels of achievement, established schools for children of their respective congregations. Eventually, by 1857, the city government of San Antonio established the tax-supported school system in Texas. The determination of Protestant ministers, especially the Presbyterians and Episcopalians to increase their congregations by proselytizing lax Mexican American church-goers, strongly motivated the Catholic bishop of Texas, Jean Marie Odin, to recruit well-trained European teachers to inaugurate private schools in Texas.

Anticipating the arrival of the pioneer group of Ursuline sisters in San Antonio, Bishop Odin purchased a two-story adobe structure from Jules Poinard, a member of Henri Castro's immigrant colony. Poinard disappointed that his fiancée had decided not to exchange the comforts of urban French society for the rustic environment of frontier Texas, opted to sell the large house to the Catholic prelate. In 1852, Father Claude Marie Dubuis, pastor of San Fernando Church and chaplain of the school, accompanied 13 members of the Ursuline order, from their convents in New Orleans and Galveston to the adobe convent in San Antonio, scornfully described as “Poinard's Folly.” Gradually, the derisive nomenclature ended when the Ursuline sisters publicized in English and Spanish the opening of the first girls’

school in San Antonio. The curriculum included instruction in foreign languages (English, French, German and Spanish), penmanship, reading & arithmetic, religion, and etiquette.

In view of the social standing of a few of the old-line families in San Antonio whose roots extended back to the Spanish colonial period the young ladies of the de la Garza household assuredly attended classes at the Ursuline school. Although years later a raging flood destroyed many of the school's records, Carolina Angela de la Garza very likely received the benefit of instruction from the Ursuline nuns.

Bartholomew J. DeWitt, in light of his later activity in merchandising on the Rio Concho, quite possibly secured employment in the mercantile stores in San Antonio in the early years after Texan annexation to the United States. Gainful, steady employment provided ambitious young men like DeWitt modest income and more importantly, respectability. San Fernando Church, besides serving internally as the center of religious worship, functioned externally as a spacious plaza of social confluence in civic and cultural observances. Undoubtedly, Bartholomew DeWitt and Carolina Angela de la Garza met in the festive ambiance of such well-chaperoned events.

Although details of their courtship are unknown, Bartholomew and Carolina Angela exchanged matrimonial vows on November 24, 1855, in a small chapel of St. James in South Bexar County (affectionately called Capilla de Santiago by Spanish-speaking area residents).

Reverend Casimir Peter Victor Raymond a cleric from Toulouse, officiated at the nuptial Mass. Evidently, the bride was underage, a common occurrence in frontier

America, because the Clerk of Bexar County, Sam Smith' noted in the official license that Carolina Angela's presence was by consent of her Mother.” Two years later, members of the extended de la Garza family assembled at San Fernando Church for the baptismal rite of the first child of the DeWitt couple whom they named Joseph Bartholomew. Nearly two years later, during the troublesome era of Reconstruction in Texas, the de la Garza clan gathered again at San Fernando Church for the baptism of the second child, a daughter, whom the parents and godparents named Carolina DeWitt. Sadly, in the final years of Radical Carpetbag Rule in Texas, a freakish fire in a back room of the church destroyed the baptismal, marriage and burial records for those crucial years, thus making it impossible to reconstruct family histories, especially of the de la Garza clan.

The absence of records to the contrary, the de la Garzas continued their presence in civic life of the community. Nearly a century later, during the American Bicentennial, one of the descendants of the illustrious de la Garza family, Ralph de la Garza, signed a quit-claim deed to public property in New Braunfels which the city council deigned him an honorary burgermeister. What the news accounts of that event in 1976 failed to disclose was that in the spring of 1845, when Prince Carl of Solms-Braunfels accepted an invitation of the Republic of Texas to introduce German' speaking settlers, the de la Garza family of San Antonio de Bexar sold a sizeable section of their land-grant north of the Arroyo del Cibolo (Cibolo Creek) to the German colonizer for the establishment of New

(Please See HISTORY/14)

FAMILY**Once again, love, forgiveness trump evil**

The pain of watching and hearing of children killed in their classrooms returned in October. We heard stories of unthinkable sadness and torture beyond imagination as we sat and wondered how someone could be so completely void of compassion and regard for another.



Patterson

Being a father, my heart was bitter, as I thought of the killers in Colorado and Pennsylvania.

But again, God turned the tables on us. He took away the stories of evil and he replaced them with stories of love and forgiveness, which will beat a full house of horror every day.

Amid the tragedy of the school hostage incident at Platte Canyon High School in Bailey, Colo., a kid named Emily Keyes showed us what love is. And it's similar to the story of the doomed passengers on United 93 frantically calling loved ones from their cell phones in their final moments.

In hushed tones, fighting back emotion, Emily's father John Michael Keyes called his daughter "a remarkable little woman" on NBC's "Today Show" this week, telling viewers about his daughter.

As Emily's situation began to grow dim and the drama unfolded in her Colorado classroom, she reached for her cell phone. She had just received a text from her father, who messaged her to ask if she was OK. John Michael had received a call from his wife, Ellen, telling him that something was wrong at school.

"R U OK?" her father's text message to Emily read.

A few moments later, Emily replied back to him.

"I love u guys."

It was all she had time to write before a SWAT team stormed the classroom in an effort to bring the hostage incident to an end. Emily was shot and killed by the deranged attacker.

As a dad, I try to think of how I would react at such a message and I find myself emotional at the thought, knowing that

something would be going on at my daughter's high school and that she might be in danger.

I love u guys.

I think of my own daughter when I hear about that text message. Our 17-year-old daughter is full of life, full of love, always happy and in love with text messaging. It wouldn't be unlike her to send the same message. Any parent with a teenage girl who has a cell phone as an extension of herself would be moved by Emily Keyes' story.

I love u guys.

It's a message John Michael and Ellen Keyes can take with them forever and hold close.

Emily's story is similar, too, to that of Cassie Bernall, the Columbine student who stood up for her belief in God before she was shot and killed seven years ago. Both girls seem to have a lot in common: they were driven by the power of love.

In addition to Emily using her cell phone in the midst of the tragedy, the Keyes family is using technology in another positive way: they have established the "I Love You

Guys" foundation and an accompanying web site (www.iloveyouguys.org) to help raise money for the victims who survived the Bailey high school incident.

A few days after Emily's death, another deranged man killed five Amish schoolchildren, perhaps the most innocent of all among us. And yet days later, we heard the news that not only had the Amish people forgiven their children's killer, they had invited the killer's widow to the funeral and have offered to help her.

The Amish forgave because they did not want to be tied down by bitterness. They grieve, yes, but they are free to continue with their lives and with their love of God because they have forgiven.

I'm not sure I would have been so quick to forgive. I admire those able to, and those whose Christian Amish faith allow them to let go of the pain and return to the business of worshipping God.

We could learn a lot from Emily Keyes and her parents, and the Amish people.

God be with them all.

M. Regina Cram

Coming together for your ownBy M. Regina Cram
Catholic News Service

I thought it only happened on "Little House on the Prairie" that a child is orphaned and the townsfolk pull together to find the child a home.

That sort of thing doesn't happen nowadays, does it?

Actually, it does.

This particular story began 16 years ago in a foreign orphanage. An American woman flew to Central America and adopted a beautiful baby girl. Together they returned to a sleepy Midwestern town where they made a life together. The mother named the baby Lindy.

Lindy grew up riding her bike in the neighborhood and building snow forts and swimming on the pathetic swim team at the local pool. As she grew older she attended school dances, got her learner's permit and cared for her ragtag menagerie of animals.

Then her mom was diagnosed with lung cancer.

For six grueling months, Lindy's mom dealt with radiation treatments, chemotherapy, surgery, hospitalizations

and growing despair. The grandmother, aunt and a favorite cousin took turns staying at the house with Lindy as her mom grew weaker.

Neighbors delivered meals. Nearby nurses set up a rotation schedule to prepare the complex medications for Lindy's mom. Once when Lindy's cousin couldn't get nutrients into a blocked feeding tube, she had to wake a neighbor at 3 a.m. for help. No one ever complained.

As the new school year approached, Lindy got back into shape in preparation for high school swim team tryouts. She'd been on the team for two years, but the team was second in the state so she was worried that this year she wouldn't make the cut.

She needn't have worried. Her coach was aware of the situation with Lindy's mother, and when it became apparent that her mother was not going to survive, the coach paid a visit to the town athletic director. This town took its sports very seriously, so the coach's request was extremely unusual.

She asked permission to put Lindy on the swim team even though Lindy's times were not fast enough to qualify. To emphasize how serious she was, the coach told the athletic director that if Lindy was cut from the team, she would resign her coaching position.

Lindy made the team.

It was a good thing, because one week

into the school year Lindy's mom died of lung cancer. The next day, a neighbor weeded the garden so it would look nice for visitors. Another helped the aunt make funeral arrangements. Three friends sang at the funeral.

The night before the funeral, the entire high school swim team -- all 40 girls -- attended the wake. They met nervously in the parking lot beforehand, dressed uncomfortably in skirts and heels. Many never had attended a wake and did not know what they were supposed to say or do, but Lindy didn't care. Lindy was a shy kid and not especially popular; all she noticed was that her teammates were there for her.

Afterward, as the aunt and grandmother arranged for the house to be sold, several families quietly offered to make Lindy one of their own so she could complete high school and graduate with her class. In the meantime, meals continued to show up in the cooler in Lindy's garage. Teammates invited Lindy to study with them after practice and to hang out with them on Friday nights.

It reminded me of the fictitious town of Walnut Grove on "Little House," only this episode is very real, and not everyone lives happily ever after.

Nevertheless, the quiet acts of kindness by neighbors and teammates are slowly helping Lindy heal.



Cram

**Answers**

- | | |
|------|-------|
| 1. O | 6. N |
| 2. O | 7. G |
| 3. N | 8. N |
| 4. G | 9. O |
| 5. O | 10. N |



READ MORE ABOUT IT:
Numbers 11
Q&A

1. Why were the Israelites complaining?
2. What did Moses say to Joshua?

BIBLE ACCENT

The Book of Numbers is a record of many of the laws God gave to Moses. It also is a record of the journey of the people of Israel as they wandered in the wilderness.

A census was taken of all the males who were able to serve as soldiers. They were organized into an army that could fight or defend quickly if there was danger.

The Levites did not have to serve in the army. Instead they were given more priestly duties of protecting the tabernacle, the Ark of the Covenant and other holy objects. Some of the laws in the Book of Numbers pertain to religious ceremonies and sacrifices, which would have been the responsibility of the Levites to carry out or enforce.

During the celebration of Passover, where the Israelites were protected from God's wrath against Egypt, God said he would lead his people with pillars of cloud and fire.

SPOTLIGHT ON SAINTS
St. Teresa Couderc

Although La Louvesc was a high-altitude region in France with harsh winters, it had beautiful scenery to offer visitors and members of the growing local community.

Father J. P. E. Terme opened a hostel to provide retreats for women and appointed as its

superioress 23-year-old Teresa Couderc, who was born in 1805. His idea proved to be so popular and successful that similar retreat houses started to be built around the world. Unfortunately, Teresa's retreat house experienced financial difficulties. She blamed herself and resigned her position.

She continued to work in religious capacities, but she tried to remain out of public view. As a result, it took a long time before she received credit for the good work she had done.

She is now recognized as a foundress who led a life of prayer. She died in 1885, and we remember her on Sept. 26.

BIBLE TRIVIA

What was the name of the city Joshua later conquered?

Answer: Jericho.

PUZZLE

Put an O next to the books of the Old Testament, a G for Gospels and an N for any other books of the New Testament. Use your Bible to help you:

1. Genesis
2. Psalms
3. Galatians
4. Matthew
5. Amos
6. Romans
7. Luke
8. James
9. Numbers
10. 1 John

JUST 4 KIDS

Israelites complain to Moses about God

The people of Israel were unhappy because they had been living in the desert for such a long time. Some of them even said they were better off when they had been living as slaves in Egypt. The Lord heard their complaining and became so angry that he sent a fire that burned around the edges of their encampment.

Then the people complained about the fire, but they also were afraid of God's wrath. They went to Moses and asked him to speak to God. Moses prayed to the Lord, and the Lord put out the fire he had sent.

Once the fire was out, the people started to complain that they had not had any meat to eat in a long time. Moses once again went before the Lord and prayed: "Why are you so displeased with me that you burden me with all this people? ... Where can I get meat to give to all this people? ... I cannot carry all this people by myself, for they are too heavy for me."

The Lord told Moses the elders of Israel would help bear the burden of the people. He also told him to tell the people that they should sanctify themselves the next day, when the Lord would send enough meat for everyone for a month.

When Moses was with 70 of the elders, the Lord came down to them in a cloud. His spirit touched them all, and they began prophesying. Two other men named Eldad and Medad should have been with Moses and the other elders, but they had not yet joined them. The spirit of the Lord touched them also, where they were standing, and they too began prophesying.

A young man heard them and ran to tell Moses. "Eldad and Medad are prophesying in the camp," he said.

Joshua, who was with Moses, said, "Moses, my lord, stop them."

Moses turned to Joshua and scolded him. "Are you jealous for my sake? Would that all the people of the Lord were prophets! Would that the Lord might bestow his spirit on them all!"

Moses went back to the camp, and the elders followed him.

Then a powerful wind came up and pushed quail from the area near the sea toward the camp. There were so many the people spent all of one night and the next day gathering the birds. But the Lord was still angry, and many people became sick after eating the quail.

Coming of Age

Will txt msging ur parents wrk 4 u 4 evr (lol)=) xoxo?

By Erick Rommel
Catholic News Service

It's one of the most bizarre scenes in the modern world, a group of teenagers quietly sitting in a restaurant, none of them talking -- at least not to each other. Instead, they're using their phones to send text messages to others miles away. At least, that's the assumption; it's always possible that they're texting the person

next to them!

There are a lot of adults who don't understand this texting phenomenon. They're on the wrong side of that invisible age that separates people who understand new technology from those who don't.

Fortunately, I'm still on the tech-savvy side of the line. It's a line that always has existed. Teenagers always will be expert at activities that baffle the smartest adult.

Ten years ago, e-mail caused endless confusion. Two decades ago, parents constantly asked how to use the microwave and make the clock on the VCR stop flashing. The chaos 30 years ago was unmentionable. Those over 40 just couldn't understand how to play their eight-track tapes.

Text messaging is the latest example of this generation gap. It may not feel new, but until a year or two ago texting

required a computer. Now it just requires a cell phone. This mobility creates a whole new dynamic for communication. Mom and Dad and, heaven forbid, Grandma are also receiving these messages. They have no idea what you're saying any more than a New York stockbroker would understand a conversation between Mongolian yak herders.

Imagine the confusion of a parent

(Please See AGE/15)

A parishioner's pilgrimage to Medjugorje

By Lorenzo V. Penafiel

Many are familiar with recent events in this part of Europe once called Yugoslavia – the Winter Olympics in Sarajevo, the communists' atrocities in the Balkan region, the war in Kosovo, and the final disintegration of Yugoslavia into six independent countries, one of them being Bosnia-Herzegovina, all during the past two decades. However, few are aware that the Blessed Virgin Mary appeared to six children (the visionaries) in the little village of Medjugorje, Bosnia-Herzegovina on June 24, 1981 and has been appearing to them since.

Because of Our Lady's apparitions Medjugorje is now considered one of the biggest prayer centers in the world comparable to Lourdes and Fatima. A vast majority of the millions of people of all faiths who visit Medjugorje come as pilgrims – on a spiritual journey as an act of devotion to the Virgin Mary. When they leave, they feel an inner peace, spiritually strengthened, and spiritually healed, and reconciled to God. There is now a myriad of documented physical healings and conversions that have taken place in Medjugorje over the past 25 years. Are these the result of their deep faith, the power of prayer, or the intercession of our Blessed Mother? Perhaps what I have witnessed and learned during my recent pilgrimage with 34 other members from all over the United States will partly answer this question.

The week we were in Medjugorje was memorable because of the 25th anniversary of the first apparition of Our Lady. Consequently more pilgrims were expected. Every day thousands hear mass and receive holy communion in the only parish in this village (many did outside the church), with hundreds of priests from different countries officiating. From dawn to midnight countless devotees climb the Apparition Hill to visit the site of Our Lady's apparition praying the rosary on the way while others pray the Way of the Cross as they climb the Cross Mountain. On Wednesday and Saturday evenings

thousands join in the adoration of the Blessed Sacrament in the outdoor altar. And at any time during the day hundreds could be seen in line waiting for their turn in the 25 confessionals near the church, and many groups holding prayer meetings in different places. We had ours every morning before breakfast.

We had the rare opportunity to see Ivan Dragicevic, one of the visionaries, during the scheduled apparition of Our Lady that day in his residence. Although no one in our group saw her, observing Ivan in a trancelike state praying and "conversing" with the Virgin Mary made us feel her presence. It was one of the most unforgettable moments of my pilgrimage. We heard Yakov Kolo, another visionary, talk to the pilgrims who gathered in front of his house about his experiences during the apparitions. We were invited one morning to meet Father Jozo Zavko, the spiritual director of the visionaries, who explained to us the significance of the Our Lady's messages. During the week we also had the opportunity to meet several living witnesses of the miracles they experienced in Medjugorje. If I did meet these individuals personally and hear directly from them about their experiences, it would have been very difficult for me to believe the miraculous events that dramatically changed their lives. I learned from these visionaries and witnesses the significance of Our Lady's apparitions and the importance of deep faith and the power of prayer.

One of the frequently asked questions regarding Medjugorje is "What is the message or purpose of Medjugorje?" To quote one of the Medjugorje organi-

zations' publications, "The message is a call to conversion back to God. Our Lady gives us five weapons (prayer, fasting, confession, the bible, and the Eucharist) which we can use to overcome the power and influence of evil and sin in our lives."

According to Fr. Ljudevit Rupaic, professor of theology, "to sum up, we can say that Our Lady's messages underline that peace is the greatest good, and that faith, conversion, prayer and fasting are the means by which we can attain it."

On the third day her apparition, Our Lady stressed peace as the first of her messages – "peace must reign between God and man and between people." That is why Our Lady is referred to as the Queen of Peace in Medjugorje. It is sad to note that 25 years after this first message the world is still very far from attaining peace.

Aside from the messages summarized above which Our Lady addressed to the whole world, every Thursday, beginning March 1, 1984 she gives special messages through Marija Pavlovic, another visionary. In one of her special messages, Our Lady chose the parish of Medjugorje *together with the pilgrims who come here* (italics mine), in addition to the six visionaries, "to be her collaborators and witnesses of her apparitions and her messages, so that we can unite with her and the visionaries in the fulfillment of her plan for conversion of the world and reconciliation with God."

Hopefully, by writing this short account of my visit to Medjugorje, I have been able to discharge even an iota of my responsibility as a pilgrim.

PRIESTHOOD: Remember church leaders Oct. 29

(From 1)

Eucharist and the priesthood and we constantly need to recall this connection."

Priesthood Sunday was established in 2003 to provide a way for Catholic communities to express appreciation for the devoted priests who serve

them. It is an especially important celebration given the declining numbers of those in the priesthood. Less than 4,000 of the country's 19,000 parishes have more than one priest.

The lay faithful of each parish are asked to develop their own special way of making the day and honoring both priesthood and their priests.

HISTORY: Share our past

(From 11)

Braunfels. Even as early as 1844 and '45, respectively, the government-sponsored settlement of frontier areas, such as Castroville and New Braunfels, as first-warning centers in the event of Indian raids. The area of the future San Angelo was deep in Comanche territory, a factor that discouraged permanent settlement until after the Civil War and Reconstruction. Certainly, there must be private records in family trunks and attics to reconstruct the life and times of Bartholomew DeWitt before he began construction of his trading post on the Rio Concho. That is the challenge that I extend to the descendants of that pioneer gentleman. You do not have to give up original documents; just share copies with libraries and archives. In this community of San Angelo I recommend two reputable depositories: The Dr. Ralph R. Chase West Texas Collection at Angelo State Univ. (which a quarter of a century ago was known as San Angelo State) and the archival center of the Diocese of San Angelo.

WRAP: Take stand against porn

(From 11)

clothing, on your door, on your desk where you work, and in your homes as a sign and symbol that you are against this social evil.

As you encounter pornography, make complaints to our US Attorney and the State Prosecutor. In *Miller v. California* (1973), the Supreme Court held that the first amendment does not protect obscene material—or hard-core pornography. The court established a three-part test to determine whether material—magazines, video, cable TV, film or websites or a live performance is obscene.

During **WRAP Week**, let businesses know that to distribute or advertise pornography they are hurting our community and to consider taking your business elsewhere. This is a week for all of us to help educate the leaders and members of our community about the harmful effects of pornography.

During **WRAP Week**, all religious leaders should address the spiritual evil of pornography that affects both the church and community. I encourage all clergy to address this problem, and to speak about this evil from the pulpit and in written material.

During **WRAP Week**, take a stand against pornography where you work, with your neighbors and especially in your homes with your families.

WRAP Week is a time to speak out against pornography, but it is also a week to speak and teach about the beautiful gift of human sexuality as given by God which is meant to promote life and love in marriage and develop caring and loving families.

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AGE: Deciphering IM language can be half the battle for parents

(From 13)

who uses her cell phone to slowly type a message to her daughter: "Where will you be before dinner tonight?"

The response could be a message or the launch codes to the "Star Wars" defense system: "AFAIK B @ B/F B4 AML."

What does that mean?

Your parents don't know. Your message is indecipherable to them. It would have been quicker to call home and say: "As

far as I know I'll be at my boyfriend's before dinner. All my love."

There are some adults who express an interest in texting. You know it wouldn't be hard to teach them, but you may have difficulty answering questions you've never considered: Can I use vowels if I want to? How do I put a period at the end of a sentence?

Even if you are successful, your lessons will come at a price. Soon you'll be receiving texts from your parents who are

trying to use their new vocabulary. The result? Messages that say "AYEC cln RM, LD". ("At your earliest convenience, clean your room, Love, Dad.")

For your parents' sanity and your own, you may want to use your cell phone for its original purpose -- making phone calls. Returning to the ancient art of verbal communication might mean giving an immediate reply, but at least you won't face the humiliation that comes from your friends seeing a message from your mom

that ends with "LD" ("Later Dude").

The best solution to the text message quandary is one that I've thought of myself. It involves adding a new abbreviation to the texting lexicon: TNT -- talk, not text.

Give it a try with your friends the next time you're sitting with them at a restaurant. You may learn that you have more to say than what can be expressed on a tiny, one-inch screen.

HONDURAS: Jury still out on ultimate goal of 'Hermanamiento' exchange

(From 5)

The general tone picked up from the community is the contrary of violence and danger. Rather, it is one of love within an extended family community.

The receiving community in this impoverished section of Chamelecon has also tried to put into practice the goals envisioned by Bishop McCarthy and the founders of the Campaign for Human Development. It is a model of ministry that combines personal prayer and the sacramental life with social and structural transformation. With the help of the

Maryknoll Fathers and Brothers, we have founded three organizations that attempt in a humble way to influence the environment for change. Caminando Por La Paz (Working for Peace) is our work and construction program that gives the street children and gang members in rehabilitation, skills and an environment of discipline. Jovenes En La Calle (Street Youth) is the educational arm of the program that develops an individual package of learning for each young person that is integrated in the program. Iglesia En America (the Church In America) is the organization that coordinates groups from the

United States that wish to share in our ministry so that as One People of God we can face the seemingly insurmountable task of bringing into being a world in which all God's children may live in an environment of human dignity and respect.

I, and the people near the river in Chamelecon, thank the parishioners of Saint Ambrose in Wall and Saint Ann in Midland for the courage manifested in moving to the side of those who the world consider to be nothing. But in one sense the jury is still out on the ultimate goal of the interchange. Will the sister

diocese program bring such profound psychological and spiritual changes within those participating both from Texas and Honduras that the ultimate goal of social transformation begins to be realized?

"You can do something I can't do. I can do something you can't do. Together let's do something beautiful for God."

-- Mother Teresa of Calcutta

BIOETHICS: We are all embryos who have grown up

(From 4)

Can pluripotent stem cells (the most highly flexible variety), be obtained from sources other than human embryos, and without crossing any moral lines? Absolutely. There are an expanding number of ways to derive such cells. For example, in March of 2006, German scientists published a paper in the journal *Nature* describing a new way to derive pluripotent stem cells. They removed special cells called *germ cells* from the testicles of mice, and transmuted them into pluripotent stem cells. Shortly afterwards, a biotech company in California called PrimeCell Therapeutics reported the same results in humans. No embryos were

required at any point in the process. Another example: In August of 2006, scientists from Japan published results in the journal *Cell* indicating that by adding a combination of four different protein factors to adult mouse cells, they could change them into pluripotent stem cells. This kind of direct conversion of adult cells into embryonic-type cells is called *dedifferentiation* or *reprogramming*, and is a very promising direction for future research. These kinds of novel approaches do not depend upon the destruction of young humans. Another important source for obtaining pluripotent stem cells would be from certain mature body tissues including the bone marrow and the umbilical cord. Normally, stem cells from bone marrow

and umbilical cord are not pluripotent, but multipotent (somewhat restricted in their possibilities for differentiation). However a growing number of researchers are finding that there may be a rare subpopulation of genuinely pluripotent cells that are also present in these adult sources. That is to say, stem cells as flexible as the ones that come from embryos may be naturally present at very low levels in bone marrow and umbilical cord, or at least may be derivable from such sources.

All of us are embryos who have grown up. Such embryos should not be destroyed, exploited or otherwise stripped for scientific purposes. We can all support those forms of stem cell research, including pluripotent stem cell research,

which do not depend on such degrading practices against the youngest members of our species. Remarkable scientific progress is being made every day in developing alternative, ethically acceptable approaches to pluripotent stem cell research. The argument that we must offer up young humans on the altar of scientific sacrifice, while always objectionable in moral terms, is becoming continually less tenable in medical terms as well.

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org

BISHOP: Bring year to close by celebrating Sacrament of Reconciliation

(From 3)

dishonesty and causing scandal. Some Catholics do not understand why it might be a sin to support a political candidate who is openly in favor of abortion or other serious acts against life, justice and peace.

Such attitudes lead to, among other things, a crisis in the meaning of belonging to the church and in a clouding of the distinction between venial and mortal sin. Much catechesis and reconciliation are needed here.

Sadly and mistakenly, often the specific demands of moral life are not looked upon as connected to the role of the church as teacher. Some feel that the church's teachings need to be reassessed by each individual con-

science. To deal with the situation bishops are committing themselves to clearly pointing out the contradiction of evoking freedom of conscience or religious freedom as the criteria for dismissing church teaching. There is a grave duty for the faithful to seek the truth and to directly form their conscience. The sacrament of penance and reconciliation provides the grace and the opportunity for this to happen.

Positively speaking, many are attempting to make the eucharist a part of their lives and consider the sacrament a source of strength in conquering sin and in building bonds of reconciliation. This happens particularly in parishes where various ministers, charitable organizations, prayer groups and lay associations are strongly

active.

The most meaningful way to celebrate this Year of Reconciliation is by celebrating the sacrament of Reconciliation and Penance, making a good confession, and then receiving Christ often when one participates in the Mass and by studying the church's teaching on these sacraments and key elements of what it means to live a good, moral life, we need to remember that in this sacrament of Reconciliation and Penance not only are our sins forgiven by Christ, but we are given the actual graces that we need to live good lives each day as we deal with temptations and the influences of the devil in our world.'

I encourage all to celebrate often this wonderful sacrament of God's mercy.

The Back Page

New TV season offers more quality, less objectionable content

By Harry Forbes and David DiCerto
Catholic News Service

NEW YORK — The good news about the new fall television season is that, with a few exceptions, the quality of the programs is exceptionally high, with far less gratuitous sex, violence and language issues than in recent years.

The networks may be reacting, in part, to fears of Federal Communications Commission recrimination in light of some recent cases of local stations being fined for “indecent” programming. Whatever the reasons, early indications are that the standards and intelligence of writing this season, for the most part, have been raised.

Hoping to follow in the success of hits like “24” and “Lost,” serialized shows are hot this year, with a crop that includes Fox’s “Vanished,” ABC’s “Day Break” and “Big Day,” CBS’ “Smith” and “Jericho,” and NBC’s “Kidnapped” and “Friday Night Lights.”

We’ve noticed a proliferation of ensemble series, many dealing with groups of disparate strangers whose lives become entwined. ABC’s “The Nine” and “Six Degrees,” NBC’s “Heroes” and “The Class” on CBS all fit that bill.

There’s also been a welcome trend toward more diverse casting, including many interracial pairings — a far cry from the days when English pop star Petula Clark caused a firestorm by daring to touch singer Harry Belafonte’s arm during a song.

If the new fall slate has a weakness, it’s the situation comedies. Some, like Fox’s “Happy Hour” are just poor.

All in all, the new fall season shows a lot of promise. Here’s a look at it, first alphabetically by network, then alphabetically by show title (all times CT).

“Brothers & Sisters,” Sundays, 9-10 p.m., ABC, premiered Sept. 24

Ultraconservative political pundit Kitty (Calista Flockhart) relocates from New York to Los Angeles to become a regular on a talk show, and is reunited with her left-leaning family which includes father William (Tom Skerritt), head of the family business; mother Nora (Sally Field), who is unaccountably estranged from Kitty; and siblings Sarah (Rachel Griffiths), the company’s corporate VP with a troubled marriage; womanizing Tommy (Balthazar Getty); gay Kevin (Matthew Rhys), a lawyer; and alcoholic Justin (Dave Annable), traumatized after returning from service in Afghanistan.

Other characters: Sarah’s husband, Joe (John Pyper-Ferguson); Uncle Saul (Ron Rifkin), who controls the company’s finances; Tommy’s wife, Julia (Sarah Jane Morris); and a mystery woman, played by Patricia Wettig.



“Ugly Betty,” above, and “Jericho” (right).

“Ugly Betty,” Thursdays, 7-8 p.m., NBC, premiered Sept. 28

Betty (America Ferrera), a plain-Jane young woman from Queens with braces and zero fashion sense, is hired by publishing magnate Bradford Meade (Alan Dale) to be

the assistant to his son, Daniel (Eric Mabius), the editor in chief, to break his son’s habit of sleeping with his sexy secretaries. Daniel tries to make her life miserable so she’ll quit, but comes to admire her for her decent qualities, and finds her a valuable ally against ambitious editor Wilhelmina Slater (Vanessa Williams), who is determined to undermine him.

The score: Though based on a hit Mexican TV series, there are parallels to “The Devil Wears Prada” in its portrayal of a nebbishy assistant making good in the world of high fashion, but the pilot shows promise. Betty has solid integrity, and it would seem her influence may reform her playboy boss.

“Shark,” Thursdays, 9-10 p.m., CBS, premiered Sept. 21

Legal drama about a smug defense lawyer, Sebastian Stark (James Woods), who, after a crisis of conscience, switches to the prosecution when he is appointed head of the Los Angeles district attorney’s office, forcing him to try high-profile cases while navigat-



ing a knotty personal life, including a fragile relationship with his 16-year-old daughter, Julie (Danielle Panabaker).

The score: With the pilot directed by Spike Lee, the engaging series separates itself from other courtroom procedurals thanks to Woods’ performance, which has enough of a sensitive underbelly to make the otherwise obnoxious Stark genuinely likable.

“Friday Night Lights,” Tuesdays, 7-8 p.m., NBC, premiered Oct. 3

Drama based on the movie about high-school football players — including star quarterback Jason (Scott Porter), cocky running back Brian (Gaius Charles) and backup quarterback Matt (Zach Gilford) — in a rural Texas town where life revolves around the team and losing is not an option. With expectations high, new head coach Eric Taylor (Kyle Chandler) must cope with the pressure of having to deliver a state championship.

The score: The performances are solid across the board and the writing has a strong moral center. Writer-director Peter Berg — who directed the feature film — does a good job at translating the movie’s energy to the small screen, but with such a clearly defined end zone — the championship game — it will be interesting to see whether the series can go more than one season.

The lowdown: an implied premarital relationship, some football roughness and brief

crude language.

“Heroes,” Mondays, 8-9 p.m., NBC, premiered Sept. 25

A group of disparate people around the globe discover, to their amazement, that they possess superpowers and seem to be on earth for a special purpose. They include genetics professor Mohinder (Sendhil Ramamurthy), whose father was murdered for a mysterious secret; Nathan (Adrian Pasdar), a politician whose younger brother, Peter (Milo Ventimiglia), believes he can fly; Niki (Ali Larter), a Las Vegas stripper with a unique mirror image — and a young son (Noah Gray-Cabey); a young man in Tokyo, Hiro (Masi Oka), who can transport himself at will to other locations; Texas cheerleader Claire (Hayden Panettiere), whose body is apparently indestructible; and ex-druggie artist Isaac (Santiago Cabrera), who can illustrate events before they happen.

The score: compelling drama that’s quite offbeat and succeeds in sustaining a unique mood better than some of this season’s other multi-character dramas. Highly intriguing. The lowdown: fairly low on objectionable content, though we see Niki undulating in front of a video camera; the Tokyo guy transports himself into the ladies room of a club (not shown); Isaac’s drug addiction; and a few crass words.

“Studio 60 on the Sunset Strip,” Mondays, 9-10 p.m., NBC premiered Sept. 18

New network president Jordan McDeere (Amanda Peet) must revitalize a “Saturday Night Live”-type comedy show and prove herself to her boss, Jack Rudolph (Steven Weber), which she does by bringing back the creative team of Matt Albie (Matthew Perry) and Danny Tripp (Bradley Whitford), who once worked on the show.

“30 Rock,” Wednesdays, 7-7:30 p.m., NBC, premiering Oct. 11

Liz Lemon (Tina Fey), writer of a TV variety show, must contend with an interfering network VP, Jack Donaghy (Alec Baldwin), and an outlandish celebrity, Tracy Jordan (Tracy Morgan), who wants to make her show edgier, in this offbeat, behind-the-scenes comedy set at NBC’s New York headquarters.

Other players: the show-within-the-show’s star, Jenna DeCarlo (Jane Krakowski); nerdy NBC page Kenneth (Jack MacBrayer); and fellow staffer Pete (Scott Adsit).

The score: The series has a quirky original feel and shows potential on the purely entertainment level, registering high on the laugh meter.

The lowdown: some intentionally outrageous humor, including innuendo, a non-graphic scene in a topless club, ethnic stereotyping and a brief drug reference.